THE

BAPTIST RECORD.

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Old Year Memories

LET us forget the things that vexed and tried us,
The worrying things that caused our souls to fret;
The hopes that, cherished long, were still denied us,
Let us forget.

Let us forget the little slights that pained us,
The greater wrongs that rankle sometimes yet;
The pride with which some lofty one disdained us,
Let us forget.

Let us forget our brother's fault and failing,
The yielding to temptations that beset,
That he perchance, though grief be unavailing,
Cannot forget.

But blessings manifold, past all deserving,
Kind words and helpful deeds, a countless throng,
The faults o'ercome, the rectitude unswerving,
Let us remember long.

The sacrifice of love, the generous giving
When friends were few, the hand-clasp warm and strong,
The fragrance of each life of holy living,
Let us remember long.

Whatever things were good and true and gracious,
Whate'er of right has triumphed over wrong,
What love of God or man has rendered precious,
Let us remember long.

So, pondering well the lessons it has taught us,
We tenderly may bid the year "Good-by,"
Holding in memory the good it brought us,
Letting the evil die.

Susan E. Gammons, in Our Dumb Animals.

Marital Piety.

By Robert Stuart MacArthur.

Part II.

In a former article suggested by the piety of Zacharias and Elizabeth, as taught us in Luke 1:6, where we have the words: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," we saw that their piety was genuine and mutual. We are now prepared to discover the other characteristics of this marital piety, as we further study the verse.

Theirs was a **practical** piety—"**walking** in all the commandments and ordinances of the Lord blameless." Walking is that movement of the body by which it changes its place and performs its daily duty. In the Christian life this act stands for the trend, the tendency, the actuality, the totality of life. When it is said that Enoch walked with God, we have a comprehensive statement of the controlling motive and practical characteristic of his entire life. Our religion must be one which manifests itself in our daily walk and conversation. Like the vestal fire, it must be a light which is never extinguished. There is an irresistable power in such a religion. You can no more lessen its influence by opposition than you can blot out the sun by denying its existence. Quaintly has it been said that the Christian has first to make a good profession and then he has to make his profession good. Ten men read a Christian's life for every man who reads the Christian's Bible. A Christian should be a living witness for God; he should be an incarnation of God's thought, of purity of heart, nobility of life, and Christliness of character. Elijah, in connection with Ahab, was a witness for the God of Israel whose testimony could neither be silenced nor misunderstood. Joseph, in Egypt, resisting temptation because he would not sin against God, bore a testimony mightier than a whole library on the evidences of religion. Daniel in Babylon could still be loyal to God and faithful in the performance of duty. True religion must consist not only in joyous emotion, but chiefly in constant faithfulness to duty, and in consistent obedience to God. True religion enables a man to control his thoughts, to ennoble his speech, and to purify his life. True religion makes a man a gentleman in the noble sense of that word; it makes a man honest in business life; it makes a man true in all his relations to his fellowmen always and everywhere. It goes with him wherever he goes. In this sense we need a walking religion. The man who can hide his religion has a religion not worth hiding. The soldier who will not wear his regimentals is no soldier. A banner is to be displayed; only as it is displayed, is it a banner; and God has given us a banner that it should be displayed for the truth. True religion makes a man give the right number of ounces to the pound, of inches to the yard, and of cents to the dollar. It makes him the greatest and noblest representative of God upon this sinful earth. This was the religion possessed by this noble couple of that olden time. This is the religion which every man and woman, every boy and girl, ought to possess and to manifest in our day.

Theirs was an **impartial** piety.—"They walked in ALL the commandments and ordinances of the Lord blameless." By the commandments here we are to understand not only the ceremonial rites and ordinances, but also the moral requirements of the law. The word ordinances stands specially for ceremonial observances. Although they were of the priestly order, they were not satisfied with a mere ritual religion; they could not find peace in mere external compliance with the divine requirements. They discovered the inner the deeper, the spiritual meaning of God's law. There never was but one true religion. Its fundamental principles are the same in all climes and centuries. Christ came not to destroy but to fulfill the law. The first commandment of the decalogue He acknowledged in His summary of the law; and He nowhere contradicts any of the teachings of the decalogue. The man in our day who will truly strive to keep the first commandment of the ten will be led to the feet and to the heart of Jesus Christ.

There was no partiality in the faith of this noble husband and wife for one table of the law over the other. Like the Lord's Prayer, the first part of the decalogue refers to God and to our duty to Him; but the second table refers to our duty to our fellow men. In the Lord's Prayer we are taught to pray that God's name may be hallowed and His will be done, before we pray for daily bread and the forgiveness of our debts; but the two parts of this prayer, like the two parts of the decalogue, stand in closest relation. To keep either table of the law aright implies the keeping of both tables aright. It has been said of some people that they are very pious Godward, but very "shaky" manward. Wherever this statement can truly be made a severe criticism is pronounced. If we do not love our fellow men whom we have seen, how can we show that we love God whom we have not seen? Love to God must show itself by the love to our neighbor. If we try to live on one table of the decalogue, or on one part of the Lord's Prayer, we become like a boat with one oar, or a bird with one wing. If the hand be outstretched in supplication toward God, it must also be opened in benefaction toward men. There is great danger of partiality in our choice of God's commandments. Many a man practically says: "This commandment harmonizes with my taste; therefore, I shall perform it. That one does not; therefore, I shall neglect it. This one is in line with my social relations; that one is not. I shall obey the one and neglect the other. This one is essential to salvation; I shall perform it. That one is not; therefore, I shall neglect it." Such an attitude as this is unworthy of a true Christian man. He never asks, how little I can do and be saved; he simply inquires: "Lord, what wilt thou have me to do?" Our Lord instructed His apostles to teach those whom they discipled to observe all things whatsoever He had commanded. Belief, baptism, all things that Christ commands, are necessary to obedience. Christ stated the true test of love to be obedience. His words are: "If a man love me, he will keep my words." The spirit of obedience, as shown by this consecrated pair, should be the spirit of every heart now as then.

Theirs was a **faultless** piety—"walking in all the commandments and ordinances of the Lord **blameless.**" This does not mean that they were sinless; verse twenty of this chapter clearly shows that they were not sinless. Zacharias was guilty of unbelief, but this commendation shows that they were exemplary observers of God's law. It also teaches us that their character was irreproachable, and that they would not knowingly and willingly indulge in sin. Doubtless they strove to have consciences void of offence toward God and toward man. We cannot always be without blame. If we have positive elements in our character we will provoke antagonism and arouse hostility. As far as possible we are to live peaceably with all men and in the enjoyment of the reputation of being "blameless and harmless, the sons of God, without rebuke." It will not, however, be possible, always so to live as to escape sharp criticism. We may, however, live lives of such transparent sincerity as to make opposition powerless, and the arrows of criticism pointless. Beautiful is the prayer of the apostle for the Philippians, when he prays that "ye may be sincere and without offence." This prayer implies that they would not willingly injure others in property or in reputation. The word translated sincere in this connection is an unusually suggestive one. The word sincere is not the exact translation, but it also is worthy of our thought; it means "without wax," and is applied to honey which is pure and transparent, or to furniture which is without cracks and knotholes filled with wax. This is a beautiful description of Christian character. But, as already noted, the word sincere does not correctly translate the original word in this prayer on behalf of the Philippians. The Greek word properly means that which is judged of in the sunshine. An article in a dark room may appear flawless and perfect, but when exposed to bright sunshine, its defects will appear. This is a prayer that a Christian's life may be so perfect that it may be judged in the brightest sunshine of daily publicity. Sincerity of this character means far more than the mere absence of criticism; it has its positive elements, but when a life is thus sincere it will soon disarm hostile criticism, and will soon compel general respect and appreciation.

How can such a life be lived? How may such a religious character as this ancient couple possessed be secured? These are reasonable and practical questions. There is but one perfect life, the life of the Lord Jesus. Once only did the plant of humanity blossom and bloom into a perfect flower; but, with our perverted taste and sinful natures, we cannot imitate that perfect life without renovation, without recreation, without conversion, without regeneration. We must bring our soiled lives and our tainted hearts to God that both may be washed and made white in the fountain of cleansing. We must go to Christ just as we are that we may be made just as He would have us. Accept Jesus Christ now. Throw wide open the doors of the heart to His entrance. He will come as your Heavenly guest. He will expel unholy thoughts and control unrighteous acts. He will purify the very fountain of life within, and, as the streams flow out in words and acts, they will be wholesome and become purifying like the fountain itself. Then old things shall have passed away, and all things shall have become new. Then shall we be new creatures in Christ Jesus, and by His grace we shall be able, like Zacharias and Elizabeth, to walk in all the commandments and ordinances of the Lord blameless; and then at the last we shall be presented before Him and be blameless in His sight.

Calvary Study, New York.

The Deadly Cigarette.

No. 3.

The cigarette is deadly because it blunts all of one's sensibilities and deadens all his thinking faculties. This statement is both scientifically and practically correct. It is **scientifically** correct because every cigarette smoker takes into his system at least three different poisons: Arsenic, with which the paper is bleached; opium, with which the tobacco is impregnated; and nicotine, the active property of tobacco, which makes the weed such a deadly poison. This last named poison is an oily, heavy substance, which may be easily separated from the dried leaf of the tobacco plant by distillation or infusion. They tell us that a single cigar contains enough nicotine poison to extinguish two human lives, if taken at once. But the cigarette is a great deal more deadly than the cigar or pipe, because it contains two additional deadly poisons, as indicated above.

Dr. J. J. Kellogg says that he had all the poison removed from the smoke of a single cigarette, and made a solution out of it. He injected half of the solution into a frog, and the frog died almost instantly. The rest he administered to another frog, and it died at once. Both frogs were full grown, and the average size. Then he reasons out the case this way: "Now, if one cigarette contains enough poison to kill two frogs, then a boy or young man who smokes twenty cigarettes a day has inhaled enough poison to kill forty frogs." Then he asks: "Why does the poison not kill the boy, or the young man?" And answers: "It DOES kill him! If not immediately he will die sooner or later, of weak heart, Bright's Disease, or some other malady which scientific physicians everywhere now recognize as a natural result of chronic nicotine poisoning."

A chemist, much given to experiments, collected all the smoke from an average cigarette, and reduced the poison to a solution. He injected a portion of this solution into the skin of a house cat. The little animal went almost instantly into convulsions, and died in fifteen minutes. He found also that one drop of this deadly poison was sufficient to kill a full grown dog.

So we find that what is scientifically true is also practically true—and almost without exception.

A nervous wreck stepped into a great physician's office and asked him to prescribe for him. In the course of the examination the physician asked: "And you say you smoke thirty cigarettes a day?"

"Yes, on the average."

"And you do not blame them for your nervous, run-down condition?"

"Not in the least. I blame my hard work. I am overworked, doctor."

The physician shook his head. Then he smiled in a vexed way. Then he took a leach out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette fiend bared his pale arm, and the physician laid the lean black leech upon it. The leech fell to work upon it busily. Its body began to swell. Then, all of a sudden, a kind of shudder convulsed it, and it fell to the floor DEAD!

"That is what your blood did to that leech," said the physician. Then, taking the little corpse up between his finger and thumb, he said: "Look at it, young man. You see it is quite dead. You poisoned it!"

"I guess it wasn't a healthy leech in the first place," said the cigarette smoker, somewhat sullenly.

"Wasn't healthy, eh?" said the doctor. "Well, let's try another." And then he clapped two others upon the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or at least I'll cut down my daily allowance." And while he was speaking the smaller leech shivered and dropped upon his knee, dead as Hector was when they dragged his body around the walls of Troy. A moment later the larger one fell beside it. "This is ghastly," said the young man; "I am worse than the pestilence to these leeches."

"It is the **empyreumatic** oil in your blood," said the scientific man—"all cigarette fiends have it."

R. S. Gavin.

Huntsville, Ala.

A Fifth Sunday Meeting at Bethel.

Dear Dr. Bailey:

As I see so much said about the country problem, I wish to say a few things about a country pastor and a fifth Sunday meeting. The church here gave me the fifth Sunday to be with my uncle, Rev. Wayne Sutton. During Christmas week he carried me up to Briar Hill about three miles east of Florence and we had a fine service here, this was Wednesday. He built this church some twenty years ago and has been their pastor since that time. This church is well organized and has a fine Sunday School. As well as I can remember, there is over a dozen college boys and girls members of this church. This pastor has taken an active part in the school there and everything that pertains to the development of a community as you see from the number that has left this place doing great work in many ways. This is my home church. My uncle put me in school here at Briar Hill and then carried me to Florence after moving to this place. Briar Hill is a mission church in every way; they have called the pastor for life. Next, on Saturday morning we left for Bethel, about twelve miles from Florence. It was raining, but that does not stop him. He is always at his post. It rained so hard until there was no Saturday meeting. It was a dreary looking Sunday but a good number came and brought their baskets and had two services. This is a new church of about twelve members, just finished, and I heard the treasurer's report, after paying all the debts, having the church painted, they had left in the treasury $11.55. This, as he told me, is one of the largest little churches I ever saw. They do business here. In the congregation on Sunday was District Attorney J. R. East; Superintendent of Education of Rankin county, Sam Meyers; Senator A. B. Stubblefield. Two of these are members already. We had one addition at the evening service. Now, this pastor has five churches, one more he goes through the country fifteen miles.

Now, one more thing, and he may get me for this, his age, I must tell it, though; he is a young man in every way but years, he is in his 76th year. His wife has been a real preacher's help; she encourages him, takes care of the home. She is really my mother, or became my mother at my mother's death, and he has been my father. Many preachers have been in this home and know what a pleasure it is to be there. I hope to get a full account of all his work and give it to you later. What I am is due him and may God be praised for such an one as this.

Wayne Alliston,

Pastor Grace Baptist church.

New Orleans, La.

A Little Gentleman.

A small boy was at a table where his mother was not near to take care of him, and a lady next to him volunteered her services. "Let me cut your steak for you," she said, "if I can cut it the way you want it," she added with some degree of doubt.

"Thank you," the boy responded, accepting her courtesy. "I shall like it the way you cut it, even if you do not cut it the way I like it!"—Detroit Free Press.

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The Outlook.

There is nothing more important in any situation than to look facts squarely in the face. There are many instances in which possible victory or success has been turned into failure because of ignorance of just one fact in the situation. In the equation of facst in life, every one should be given its true value, whether for or against our views and interests. As we, as Mississippi Baptists, are entering upon the new year, to grapple with the problems which duty forces upon us, it behooves us to take an inventory of our assets and liabilities of our advantages and disadvantages. Among our liabilities we mention first the real damage caused by the ravages of the boll wevil in the Southern half of our State. These are beyond any doubt great, much greater than some people seem to suppose. That Providence is working out a benefit for our beloved State, we do not doubt. But God only knows the ordeal through which we shall have to pass to reap the results. A large number of men, including farmers, merchants and bankers, will no doubt be forced to the wall. Many of these will never recoup their fortunes. Then, added to the real damages will be the consequent demoralization and business stagnation that will inevitably follow. We may safely estimate that, after the best has been done that can be done, moneyed contributions from this section will be greatly decreased for the current year. We would not be understood to be sounding any alarm at all, but only frankly stating what appears to us to be facts patent to every informed person.

Another duty the convention assumed at Gulfport is the equipment and operation of the Mississippi Baptist Hospital, located in Jackson. A financial agent will be put in the field just as soon as the board of trustees can perfect arrangements, to raise $50,000.00 to be used in erecting and furnishing buildings adequate to present needs. The surgeons on our staff are surgeons to all the railroads running into Jackson, except the New Orleans Great Northern. This fact shows the estimate put upon our surgeons by those great business corporations and also emphasizes the imperative need of very much more room in our hospital. It is very important that we retain this patronage, as all of it is good and certain pay, and the more pay patients we treat, the more charity work we shall be able to do. Miss Sallie Stamps is the superintendent to whom all packages of supplies and furnishings, as well as all letters of enquiry about receiving patients, rates, etc., should be sent. Another object that calls forth our sympathy and effort is our Orphanage. As the number of children is constantly increasing, a corresponding increase in gifts will be necessary to meet the demands at this point in our denominational work.

Mississippi College is another, and the oldest of our liabilities. It is needing several thousand dollars to enable it to do what it ought to do. And sometime in the near future, we shall have to make a vigorous campaign for additional buildings and endowment. This campaign, however, will not be launched this year, but possibly next. Enlargement must be the slogan, or retrenchment will be a necessity. Ministerial education also is calling for immediate help. The board is in debt, and a vigorous move should be made at once to relieve it.

Mississippi Woman's College, located at Hattiesburg, is our youngest infant and will need to be properly nourished by the denomination after the close of the present session. We must be getting ready to put some money into this institution. It is cerain that thousands of dollars will be required annually to make of this college what its friends contemplate.

The Baptist Memorial Hospital, Memphis, is an institution for which Mississippi Baptists are responsible for one-third of its expenses. The first proposition was to erect a building to cost $150,000.00. Later the trustees decided to erect a building to cost $225,000.00. We understand that Mississippi's pro rata has been raised and that, therefore Mississippi will not be expected to do more now for this institution, but to turn its efforts for hospital work to the Mississippi Baptist Hospital.

Clarke Memorial College is an institution owned by Mississippi Baptists, more particularly by the Baptists of the General Association. Though it has been pretty generously supported in a financial way by Baptists not resident in the General Association. This will need more money this year.

And then there presses upon us the great work of missions, which is the object and end of all the things previously mentioned. If we come up to what we have been asked to do and what we ought to do, we shall have to give about $110,000.00. We gave nearly that amount last year, and certainly with our increased numbers, wealth and intelligence we should do considerably more this year. We mention intelligence because it has equally as much to do with results as either numbers or wealth. Intelligence creates interest and enthusiasm and these in turn, inspiration. If our people generally would read the mission journals and the denominational paper, there would be a mighty moving up in beneficence. It is impossible for one to be interested in, and give to, that about which he is ignorant. These papers would give this needed information, and then our people would measurably do their duty in every direction.

On the other hand, our assets are really large, far exceeding our liabilities. First of all there is a large number of us, approximately 150,000, possibly more than all other denominations combined. These figures represent the white Baptists. It would not be correct to style this a great army, but it is a great crowd. An army implies discipline, training, efficiency. These things could not be predicated of our Baptist host. The great mass of them are untrained and inefficient. They count when numbering the hosts of Israel; but when it comes to work, they are idlers, a term almost equivalent to kickers. Those who do not sympathize with and help are generally critics if not opposers. But those of us who are interested can easily do the work we have undertaken, if we will get at it at once and stick to it all the way through.

And then the Baptists of Mississippi are really wealthy. Their wealth runs up into the millions. It is not a question of ability, but of illiberality, which is about synonomous with ignorance. "My people are destroyed for lack of knowledge," Hos 4:6. "Therefore my people are gone into captivity, because they have no knowledge." Isia. 4:13. Great discount is put upon ignorance in the word of God. In fact ignorance never made any character stronger. George Elliot said: "Ignorance gives one a large range of probabilities," Froude said: "Ignorance is the dominion of absurdity," Goethe said: "Nothing is more terrible than active ignorance," and Benj. Disraeli said: "Ignorance never settles a question." It is true that all of us have more ignorance than we can do a good part by; but it is the manifest duty of everyone to supplant it by intelligence. May all of us during the good year of 1912 make an extra effort to become more intelligent, spiritual and active in the King's business.

Dr. L. E Barton offered his resignation as pastor to his church, that he might make an Oriental tour early this year; but, instead of accepting it, the church voted him an absence for the trip, retaining him as pastor. We hope the pastor may have a pleasant and profitable journey and return invigorated and inspired for the best work of his life and that his noble flock may be greatly enriched by what he shall bring back to them.

Rev. R. A. Eddleman has been called to, and has accepted, the care of the Cedar Grove church in Pearl River Association.

Rev. F. H. Funderburk, late of Prentiss, has accepted the pastorate of the church at Amory, made vacant by the going of Rev. J. F. Hailey to Texas.

Sunday was a great day at Indianola, the occasion being the dedication of the new church house. All the ex-pastors were on the program.

Rev. L. I. Thompson will locate at Oakvale, where he becomes pastor. He will doubtless have other churches associated with Oakvale.

Rev. W. M. Reese, with residence at Clinton, has resigned the pastoral care of the Cleveland church. This leaves one-half of his time unoccupied. He is one of our strongest preachers.

The Convention Board has located Secretary Rowe in comfortable quarters on the second floor of the Capital National Bank building. This is a central location, and well suited in every way to the needs of our Secretary, who will be glad to welcome the brethren who come to Jackson. Also The Baptist Record office is on the same floor and a hearty welcome always extended.

Evangelist McComb has just returned from a great campaign in Columbus, Ga., in which there were 350 accessions to all the churches. He is now in a meeting at Salyersville, Ky., where is located a Home Board School. He and Pastor Toomer will conduct a meeting there. Will not every friend breath a prayer for the success of the gospel among these mountain folks?

Amendment to the Charter of Great Delta Mortgage, Loan and Guaranty Company.

Resolved, 1. That section 3 of the charter of this corporation be and the same hereby is amended so as to read:

"The domicile is in Hinds County, Mississippi, in or near the City of Jackson."

2. That the foregoing amendment be published and presented for approval as provided by law.

I. Robert B. Ricketts, Secretary of the Great Delta Mortgage, Loan and Guaranty Company, do hereby certify that the foregoing resolution was duly adopted at a meeting of the stockholders of the said corporation held December 5, 1911, at which said meeting a majority of the stock was represented either by the stockholders in person or by their duly authorized proxies, and of which meeting each stockholder had legal notice.

Witness my hand and the seal of the said corporation, this December 19th, 1911.

[SEAL] ROBERT B. RICKETTS, Secretary.

Our Sunday School field man, Brother J. E. Byrd, will go to Anniston, Ala., next week for four or five days to fill an engagement for Brother L. P. Leavell, one of the Sunday School Board's field men, who has been ordered to southwest Texas for a few weeks for rest and recuperation. Under the great strain of several years' constant work, Brother Leavell's health has become impaired. He hopes by several weeks' rest to be entirely restored to his accustomed strength and vigor. When he returns he will pay Brother Byrd back in work in our State.

Rev. I. A. Haily has closed a five-year term of service with the Fifteenth Avenue church, Meridian. During this time the church received for baptism 107 and by letter 141, making a total enrollment of 380 members. The Sunday School enrollment is 335. The pastor made 4,500 visits. Amount given for missions, $2,156 00 and to other benevolences $781.25. Total sent away from home, $2,937.25; spent at home, $13,555.44, aggregation of all gifts, $16,492.69. They have enlarged their house to twice its former capacity, and have added eleven Sunday School class rooms. With this showing, pastor and church enter upon the sixth years' work with earnest hopefulness.

The January number of "Our Dumb Animals" is a very handsome edition of that splendid journal now in its 44th volume. The change in style is very pleasing to lovers of artistic printing. The heavy covers, in four colors, coated stock, new monotype used in the text, and other improvements, make the journal highly attractive. This publication, founded in 1868 by George Angell, has accomplished much in the prevention of cruelty to all kinds of animals by its educational work in instructing and inspiring its readers. No one can be as bad as he would otherwise be if he constantly reads this journal.

Rev. R. A. Cohron, an ex-Mississippian, sends greeting: "At present I am engaged as general missionary of our Blanco Association, comprising fourteen counties, a field somewhat larger than the Delta, where I used to work in Mississippi I think I have never seen such an opportunity for doing foundation work of such magnitude as we have here. The climate, soil and incoming tide of our immigrants are sure to make this part of Texas the greatest section of this great State. Port Aransas, where the U. S. Government is spending hundreds of thousands of dollars in building jetties and a harbor, is twenty miles from us, across Corpus Christi Bay, and our people are getting ready for the opening of the Panama Canal. New Year's greetings to you and Mississippi comrades."

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Looking Both Ways.

The year nineteen hundred and eleven has glided into the past, the abyss of years.

Time, restless, resistless Time sweeps steadily on, bearing on its bosom life, death, destiny, leaving darkness in its wake. Into this recess we scarcely dare to peer. Upon its chaotic waste we hardly dare to look. Out of its unfathomable depths emerges sounds to which we hardly dare to listen. Across this ever widening gulf stretches memories upon which we hardly dare to dwell. From its blotesque page we scarcely dare to read. And yet it is not wholly bad. I catch here and there a gleam of light glistening across the gloomy chasm. I see featured upon its surface forms of fairest type, of never fading beauty, of firm and fervent love, of life as fleckless as a sunbeam. I hear melodies from hence as harmonious as ever chorded on the lyre of Time; as sweet and tender as ever pealed from organ or aura. I get an occasional glimpse of glory there as gorgeous as ever played upon a landscape fair, or flung itself in rainbow-sprays athwart the falling cataract, or hung in circling aureoles around the mountain peak.

But I turn the other way: I face with fond delight the untried future. The day dawns bright and fair. Already it is freighted with aroma from many a field, fair with flowers of every hue. Music from ten thousand harps and sources, rolls down upon my soul, awakening praise, arousing anticipation, filling my heart with heaving hopes of high and Heavenly things. Plans and purposes already take definite shape and form, and are based upon pleasing promises placed before my enraptured vision by Him who cares and wills for all. Sunshine floods me through and through; and happiness wreathes my features into smiles as bright and fair as the new made morning.

Hail, New Day! Hail, New Year! I meet thee and greet thee as thou art, beautiful and fair. I reflect in my soul thine own gladness and joy. I welcome thy coming bearing to me, and all, blessings from every part of thy wide domain. I enter into thy gates with singing, with peace in my heart toward God, and good will toward men.

W. A. Jordan.

Starkville, Miss. Jan. 3, 1912.

To the Sisters of the W. M. U.

For several weeks past Mrs. Woods the efficient Secretary of the Central Committee has been very sick at her home in Meridian and will not be able to give personal attention to the work of the W. M. U. for some days to come. The Committee will meet tomorrow and some plan will be devised by which the work of the W. M. U. will be cared for. In the mean time let prayer be made for the recovery of the Secretary, and let the Societies be patient if in any manner their communications have not been answered.

Truly,

A. V. Rowe.

The Resurrection.

The Lord operates in the work of salvation by a system; and the resurrection of the body is a part of the work of salvation.

Man is composed of a three-fold nature—the mind, the heart and the body; or, in other words, the mental, the spiritual, and the physical.

Out of Christ the entire man is dead in trespasses and sins, but by the atonement all men are quickened into life in infancy. This assures the salvation of all who die without having attained to a responsible state before God, "for of such is the kingdom of heaven."

Without our knowledge or consent, we all came under the dominion of sin and death, by the disobedience of one; but when we were yet without strength, in due time Christ died for us. God's love for us was so great that even without our knowledge or consent, He gave His only begotten Son to redeem, and to deliver us out of the dominion of sin and death, by His atoning blood.

This saved state holds good until we become responsible to God by receiving a knowledge of His law. Then it becomes with us as the Apostle Paul said it was in his case, where he said: "I was alive without the law once; but when the commandment came, sin revived and I died." Then came the necessity for the regeneration by the Holy Spirit to deliver the captive soul out of the body of death.

Thus, by the atonement and by the regeneration, the soul is redeemed, and delivered out of death, and is free from the condemnation of the law; for the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death.

But the body is not yet redeemed. But by the earnest of the Spirit of Christ in us, we are assured of the redemption of our body; and that we shall be clothed upon with life and immortality in the resurrection.

The Word of Life, planted in our hearts by the Holy Spirit, is the seed germ of the resurrection. "Whosoever is born of God doth not commit sin; because his seed remaineth in him." The seed is the word written in the heart, and in the mind; and the Lord's work of salvation is so full, and so complete that the regenerated soul does not sin, and cannot sin; because it does not love sin. But such is not said of our sinful bodies.

The corn that is planted is not quickened into the new life except it dies. Even so it is the case with our bodies. The seed that remains in us will then quicken our vile bodies, in the resurrection, and with the baptism of fire, the Lord will consume all evil, and fashion our bodies after His own most glorious body.

There are three baptisms that all of the Lord's people must receive. They are that of the Word, the Spirit and the fire. John said: "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire."

The water is typical of the Word; and John's baptism, preceding the baptism of the Holy Spirit as it does, points to a saving belief in the word of life. Jesus said: "Except a man be born of water" (the Word) "and of the Spirit, he cannot enter into the kingdom of God."

The baptism of fire does not come till the resurrection, and then it consumes all evil in the body, in the Lord's work of its redemption. Jesus said on one occasion: "I came to cast fire upon the earth; and what will I, if it is already kindled? But I have a baptism to be baptized with, and how am I straitened till it be accomplished!" He had reference to the baptism of fire in His own resurrection, for He was not straitened till his resurrection was accomplished; and His body necessarily had to undergo the same process of cleansing and purifying as our bodies.

Malachi speaks of the baptism of fire, as "like a refiner's fire, and like fuller's soap;" and Isaiah speaks of it on this wise: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment, and by the spirit of burning."

There will be but one resurrection, as those who die in unbelief have not the germ of life. It is only the souls of the wicked that come forth in the judgment to receive their sentences of eternal death.

M. L. Oswalt.

Arkansas Letter.

About a year ago I came over to Little Rock with my nephew, A. D. McRaven, who had accepted a position with the Georgia Savings and Loan Association for the State of Arkansas. I soon met some old Mississippi friends. Among them were Brother J. B. Searcy, J. T. Christian and others.

There are five white churches in Little Rock proper, two in Argenta on the north side of the river originally a part of the city, which now has a population of about 12,000. This will make over 50,000 for the Capitol. A new State house is about finished, being on the Mississippi model, but costing more, and taking much more time.

This is now a great rice country and enlarging truck farming industries. The introduction of natural gas for fires is a great convenience; it gives more heat and is cleaner and is less expensive. Wood is scarce and costs considerable. Living is high but a lively competition keeps things moving.

In some things Arkansas reminds one of Mississippi, and like our State, is being rapidly developed. It has more water privileges perhaps, and it may have more financial resources. With the building of the Deep Water and Memphis and Pensacola Railroad we can lead the growing prosperity of our southern country.

Little Rock enjoys natural gas. It piped from the vicinity of Shreveport. That it exists in reach in the eastern counties in Mississippi there is no doubt; but the problem is to reach it, and the quantity. There are signs of oil quite near to Meridian, and drilling is in progress.

Baptist matters are looking up in Arkansas. A few pastoral changes have been made during the past year. Brother Christian, the new secretary of the State Board, has been doing a good work, and Brother Searcy is as active as ever; he and the writer are not expected to get old!

Brother McKinney, of The Baptist Advance is getting out a good paper, which is well received, except by the so-called Gospel Missioners. But I must close on account of difficulty in writing; having to use a pencil with a nervous hand.

L. A. Duncan.

The Passing of the Old Year.

D. W. McLeod.

The year 1911 has passed forever, with all of its privileges and responsibilities, and we are at the threshold of a New Year. In the year just closed each one of us has made a record that stands for us or against us. "What I have written, I have written" may be applied to each life. The kind words and noble deeds that have made the world better and happier we do not wish to recall; while the bitter words that have cut like two-edged swords, and the rash deeds that have filled life with so much woe and misery, cannot be recalled.

Many blessings have come to us from the Divine hand. No one who may chance to read these lines, if he will only take the time to count the blessings received, can fail to be truly grateful to God. So far as I am personally concerned, I can truly say, with the psalmist, "The lines have fallen unto me in pleasant places." My work the past year was greatly blessed of the Lord. In one respect, at least, it was the best year since I entered upon my present pastorate. We contributed more to missions than any previous year.

It was my privilege last year to witness quite a number of conversions and accessions in meetings in which I labored; and to receive expressions of gratitude from a far greater number of saints who have been helped to a better life. What a joy it is to lead lost souls to Christ for salvation, and struggling, discouraged Christians to renew their strength for the conflict! This was my delightful privilege during the past year, as in other years. But I hope to be used of the Lord for the accomplishment of far greater things for the kingdom during the year 1912 than ever before. I trust this may be the best year for Mississippi Baptists of any year in all our history. Let us take for our motto Phil. 3:13-14: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." Let us strive with all the powers of our redeemed souls to make this apostolic aspiration a reality in our lives.

Magee.

Last night closed one of the best year's work in the history of the Magee Baptist church. During the year eight were baptized, and some twelve or fifteen were received by letter.

In the early part of the year we gave $17.00 cash for the Orphanage, and a box valued at $50.00. We gave to the Baptist Hospital about $30.00. We gave for Home Missions $105.56; for Foreign Missions, $130.57; for State Missions, $128.25. Bro. I. P. Trotter did the preaching for us in our annual meeting, and we paid him $35.00. The church paid the pastor $55.00 more than his salary. During the last two weeks of December we paid off all indebtedness of every kind, not including the pastor's salary, that the church owed, which amounted to $394.79, and placed in the treasury a balance of $47.21. Then separate from all this on the third Sunday in December we took a collection for ministerial relief and received $60.50.

Now, in regard to the above sums of money, permit me to say that we have used no sensational nor "high pressure" methods to secure them. The fact is "we don't believe" in such methods for raising money for the Lord's cause.

It is but due to say that the W. M. U. of our church had a very large hand in all this work, besides they bought and paid for an organ last year which cost $136.00, and they raised most of their money without resorting to the "ice cream" method.

On Sept. 14th Bro. John M. Franklin, one of the deacons of this church was ordained to the full work of the ministry. His time is not all taken for this year, and any church in need of a pastor and good preacher would do well to confer with Bro. Franklin whose address is Magee, Miss.

I have been serving this church for two years, and at the business meeting yesterday morning the salary for this new year was raised fifty dollars above that of last year; so with all church debts off of our hands, and a "raise" in salary, we turn our faces to this New Year's work with joy, and determined to do better than ever before if it is the Lord's will.

I wanted to write about my other work for last year, but it would make this write-up too long, so I shall wait until another time.

With praise to God, love to the brethren, and best wishes for The Baptist Record, I am,

Fraternally,

L. D. Posey.

Magee, Miss., Jan. 1, 1912.

Alabama Letter.

Dear Record:

Just one year ago the writer began the work of 1911 in Virginia with our Home Board forces, where the entire month of January was spent for the Master.

In February we accepted the work in Birmingham where we have labored as faithfully as we knew how in the homes, the jail, the shops the churches, the factories, etc., and now that we have closed the record, we have been looking over what has been done.

We find that during 1911 we preached 390 times; delivered in shops, jails and theatres 35 addresses; visited 329 homes; wrote 1,065 letters on the King's business; traveled 5,915 miles; received into the church under our preaching 155 people, and many were converted in the shops and theatre meetings that can not be counted in this number; distributed 5,650 tracts; preached the ordination sermon and assisted in the ordination of one preacher and 17 deacons.

We are now entering upon the work of 1912, and with every breath we are praying that we may be used in this wild and wicked city—the devil's capitol—to the glory of our Lord. Remember us in our efforts to win Birmingham to Christ; let our name and the cause we represent and the cause we love more than life itself be borne upon the wings of prayer every time you talk to God that we may be kept for the Master's use, within the circle of His plan and purpose and perfect will, that our efforts may not be in vain. This field is of unlimited opportunities and since the return of the legalized saloon the suffering and the sorrow and the blighting influence of the dens of infamy make it a field where there is more need to the square inch than any place we know of.

For the Master's use,

A. A. Walker.

Durant, Miss.

On our arrival Friday, Dec. 29, 1911, we were met at the train and brought to the pastor's home and here we were met by a committee of three ladies who gave us a hearty welcome.

After the departure of the committee and those who met us at the train, we began to inspect our new house, and when we opened the door of the pantry we were astonished at the many, many good things these good people of God had placed in there for our comfort.

On Sunday morning Brother Eichelberger delivered an address on temperance, or "Save Mississippi from Going Back to the Saloon," and Sunday night we had our first service.

The M. E. church came over and we had a splendid congregation, the house being practically full. It was indeed an inspiration to meet with these good people and worship with them.

Pray for us that God may use us for great things this year.

Fraternally,

J. J. Mayfield.

"No prince can be strong and secure unless he is religious."

At a certain institute, a visitor, after signing his name as Washington Jones added the letters "F. R. A. S." The next visitor upon seeing this, wished to shake hands with Mr. Jones, saying that he was glad to meet with a Fellow of the Royal Astronomical Society. "Fellow of what?" said Mr. Jones. "Why," said the visitor, "did you not sign your name 'Washington Jones, F. R. A. S?'" "Yes," replied Mr. Jones, "but that means that I am a potato merchant, and I sell them fried, roasted and stewed!"—Lutheran Magazine.

First in the Heart of Christ.

No one needs a special call to do his duty. Yet there are great and universal duties which Christian men seem strangely averse to entering upon unless they feel that they have received a special call. One of these duties is to bring Christ to the whole world. Every one ought to have a share in this; by prayer, by money support, and by actual service, up to the point where God forbids going further. Yet many slight this duty because they say they feel no special call to it. "The last thing in the world for which a man needs a special call," says Robert E. Speer, "is that which was first in the heart of Christ—the salvation of the whole world." Is God forbidding you to pour out your life directly and wholly for the saving of the world? Unless He is, Christ has made plain your joy and privilege.—S. S. Times.

The Bible.

The fashion of law.
The uprooter of sin.
The begetter of life.
The revealer of God.
The friend of science.
The text-book of ethics.
The comfort in sorrow.
The foe of superstition.
The enemy of oppression.
The light of the intellect.
The star of death's night.
The promise of the future.
The strength in weakness.
The pathway of perplexity.
The illuminator of darkness.
The escape from temptation.
The charter of all true liberty.
The inspiration of philosophies.
The soul of all strong heart life.
The embodiment of all lofty ideal.
The steadier in the day of power.
The forerunner of all civilization.
The molder of institutions and governments.
The ornament and mainspring of literature.
The regulator of all high and all worthy standards.
The answer to the deepest of human heart hungering.
The secret of national progress.
The guide of history.
The guide and the hope and the inspiration of man.—Bishop William F. Anderson, in Western Christian Advocate.

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"E. Pluribus Unum."

The New Year moves on apace and brings with it many things both new and old for our consideration. They claim and deserve our best thought, our ardent prayer and our most earnest efforts, for they are matters which look to the furtherance of our Master's Kingdom.

One out of the many which needs and deserves our best is the Mississippi Baptist Hospital. Much of the Master's public life was spent in ministering to the sick and yet comparatively little has been done by his people in His name along this line. However we are awakening to the necessity and merits of such work and the future presents a brighter gleam of hope to those who must suffer.

In a recent letter to the Baptist Standard of Texas, Brother L. N. Wingo, of South Carolina, says: "Though we allowed our brothers in Texas to get far and away ahead of us in the good work of Baptist Sanitariums, we have at last resolved to look into the matter." Mississippi Baptists are not up with Texas but we are ahead of South Carolina. We have resolved, looked, gone into the work and now we are going further. After putting about $50,000.00 in the magnificent Memorial Hospital at Memphis, we accepted the offer of a hospital at our own Capital City.

After one year of successful operation under the auspices of the convention, we have realized the worth of such an institution and the recent convention pledged itself to a movement to raise $50,000.00 for necessary buildings and equipment.

The second meeting of the Board of Trustees of this hospital is to be held in Jackson on the 16th of January. At that time permanent organization under an approved charter is to be effected. It is the hope of the Board that the committee on plans and specifications will be able to make a satisfactory report and also that definite plans can be made for raising the necessary funds.

Listen, reader. Most of us are new men in a comparatively new line of work. Pray that the Holy Spirit shall direct all of our deliberations and actions. Pray also that God shall raise up men and women to aid us in accomplishing this task.

All should give to this work. The rich should give largely because God has entrusted them with much. The poor should give liberally because many poor shall be benefitted thereby.

There are many incentives for giving to this work.

Mississippi Baptists from all sections of the State should give because this is our institution and we have assumed the responsibility for its maintenance. If there were no other incentive, a desire to meet our voluntary obligation should spur us on to our very best effort.

The success of the Hospital during the past year makes a strong appeal. Possibly no report before our recent convention evoked more hearty commendation than that of the Mississippi Baptist Hospital concerning its year's work.

The constant knocking of the suffering at the door of our little building, on the part of both rich and poor should lead us to enlarge.

But most of all the precept and example of our Lord is the incentive to immediate action.

Read the parable of the Good Samaritan as recorded in the tenth chapter of Luke and let the words of the Master "Go and do thou likewise" burn themselves into your very soul. Then we shall do our very best for this phase of the Master's work.

Brother pastors among other things think and pray over our hospital work. Talk with the brethern and sisters personally about it. Preach about it and prepare the way for the raising of the necessary funds.

In the name of the sick and suffering, I am,

Yours fraternally,
Bryan Simmons.

New Year's Greeting.

I felt this bright Sunday like lifting my hat to you and your thousands of Mississippi readers, and wishing you all a happy New Year. The old year has gone and its records closed. Many blessings have come to us in Arkansas during the past year. Revivals have been general among our churches. Very many revivals have not been reported, yet statistics I have in my hands show 6,819 baptisms for the past year. The friction that came to an acute stage some two years ago has very largely disappeared, and more and more brotherly love is prevailing. That grand old ex-Mississippian, Dr. J. T. Christian, is now our State Secretary, and right well he manages the job. He personally visited some twenty associations last season and made many friends for our work.

Our educational work is in better shape than for several years. Ouachita College has a new president in the person of Dr. R. G. Bowers, a former graduate of that institution. The outlook is bright for one of our most prosperous years, after two dozen years of brilliant success. This is a many-sided college. It is co-educational. The number of girls about equals the number of boys in attendance. It also has a Bible department with Rev. J. S. Rogers at its head. He is an alumnus of this institution and a full graduate of the Southern Baptist Theological Seminary. He reports some sixty young men studying with him now.

Central Female College at Conway has taken on new life under the vigorous management of that prince of college men, Dr. J. W. Conger. The school is now away beyond its previous record. The buildings and grounds have been modernized until it does not look like the same place. The progress of this college illustrates the saying, "if you want anything done, get a man who understands the job."

The Baptist Advance is still advancing. The paper was never more popular, and it gives general satisfaction. The only marvel about it is, how the editor can live on what he gets. Have you ever studied that puzzle any Brother Bailey?

Baptist affairs in Little Rock and vicinity are in good condition. Rev. Ben Cox, with the First Baptist church, is doing a heroic work. He is now the oldest pastor in point of continued service with any church in the city of any denomination. He has about six hundred members well trained and they "do things."

Dr. Campbell, who succeeded Dr. Christian at the Second Baptist church, is moving out grandly. Your correspondent acted as secretary of the council that organized it in 1886, with thirteen constituent members. It now numbers about seven hundred. The Immanuel church is an outgrowth of the Second church, and like some girls, is larger than its mother. Its membership has passed the one thousand mark. They have a very large house now, and are adding an annex, making it as large again. The pastor, Rev. I. J. Wade, also a graduate of Ouachita College, is a fine preacher now and is growing every day. The next church of importance in the city, though first with its pastor, is Cedar Street Church. It began small about four years ago, and holds its own. It has more than quadrupled its membership, however and was the banner church in the State per capita in its contributions to State Missions last year. The contributions last year outside of home expenses was more than ten dollars per member. It is a little bee hive, and some of us gets lots of honey out of it.

Maple Street is another young church that has a future before it.

Bethlehem and Antioch churches are in the city, but belong to the General Association, while Central church is a young vigorous church, only about three years old, but has never affiliated with any association, so far as we are informed. Bearing Cross and Calvary churches in Argenta are in good condition, while the First Baptist Church in Argenta style themselves "Land Mark." This makes eleven Baptist churches in Little Rock and vicinity.

Numerically we are the leading denomination in the city, as well as in the State.

Along with my pastoral work I am writing a history of Arkansas Baptists and, if there is an ex-Arkansas man in Mississippi he would do well to report to me soon, if he does not want to go into oblivion.

Mrs. Searcy and I have enjoyed unparralled good health and we have our hands full to overflowing with work and we are very happy in it. If anybody thinks there is too much **ego** in this article he sould remember that if there is no **ego** there is no go at all.

Love and best wishes to everybody,

Truly,
J. B. Searcy,

Little Rock, Ark.

"The most successful time to cure disease is before it begins!"

Years of Suffering

Catarrh and Blood Disease—Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

Get it today in usual liquid form or chocolated tablets called **Sarsatabs.**

Some Clever Catches.

A young lady was once walking with a very young and very smart man, who was inclined to air his knowledge of the languages a little beyond what she felt modesty required. She, therefore said to him with an air of deference to his superior attainments:

"You are a Latin scholar. I wish you would tell me how to pronounce the word so-met-i-mes."

The youth with a kindly air of patronage replied: "I have not met the word in my Latin reading, but I should have no hesitation in saying that it should be pronounced so-met-i-mes" (giving it in four syllables, the accent on the second.)

"Thank you for telling me," replied the girl demurely. "I have always heard it pronounced sometimes, but if you say the other way, that must be right."

This is similar to the perhaps familiar catch of "bac-kac-he," which will often surprise the uninitiated by proving it to be only backache. It also reminds me of a question printed some years since as to the way of spelling "need"—to need bread. The average person will reply "k-n-e-a-d, of course," but the answer will be "that is the way to spell knead dough, but not to need bread."

A young lady recently mislead a family in a most heartless way. She remarked: "I had a letter today, and how do you imagine the little preposition 'to' was spelled?"

"Too," suggested mamma.

"Two," suggested papa.

"Tew," "teu," "tu," ventured various voices.

Lilly, who was very much engaged in her French lessons just then, suggested "tout," and Tom in derision, improved upon that with "teue," declaring that that must be right in order to rhyme with "pueue."

"All wrong," exclaimed the young lady, when the alphabet and ingenuity were all exhausted."

Just then Teddy, who had been soberly absorbed in his bread and honey, and who was in the first term of school, and wrestling with the problem of words with two letters, raised his head, and with an air of decision and importance, gravely spelled "t-o, to."

"Yes," cried the young lady, with a peal of laughter.

"Why," exclaimed the others, in dismayed chorus, "that is the right way to spell it!"

"Exactly," she replied, "and that is the way my correspondent spelled it. You do not suppose I correspond with persons who cannot even spell the word 'to' correctly, do you?"—Harper's Young People.

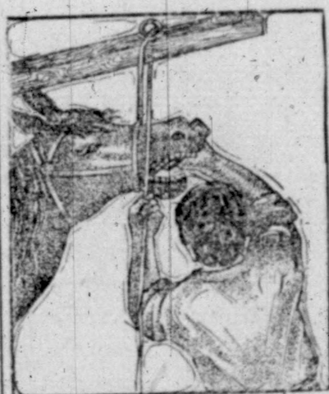
The Poor Latin Teacher Who Made It Possible for Bessie Abott to Become a Great Singer.

The Woman's Home Companion is publishing "Stories of the Girlhood of Famous Prima Donnas." In the January number the early lives and struggles of three famous singers are reported. Of Bessie Abott the author tells the story of a poor Latin teacher who lived in the same boarding house when she was fourteen years of age and taught her. This was in New York City. The following is an extract from the article:

"For months she studied. Her volunteer teacher was George Henry Roberts. As a youth he had made a debut of promise, it seems, as a singer; dissatisfied with himself, he gave it up after that single appearance. The years following he devoted to searching for what he felt to be the right way to use the voice. But of singing he said no word to her until one day she brought him a Latin exercise so perfectly done that he exclaimed: 'You deserve a reward! What do you want?'

"'If I can only make a little great singer,' she answered, 'I'd lay down my life.'

"He took her to hear noted singers; pointed out their virtues and faults, and carefully guided her. That went on from fourteen and one-half until she was eighteen. Meanwhile, after schooling her, he took her to Mrs. Ashforth to study singing. For a large part of that time he attended the lessons with her, studying with her at home, guiding and watching her every step, denying himself many things, that he might further her interests. She herself had worked ceaselessly. Her whole girlhood, until she was twenty, was spent in making a foundation for what was to follow—a career that would likely have never been hers had not the desire to read Caesar's Commentaries and a big-hearted friend pointed the way to it."



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The Sunday School Lectures At the Seminary.

To the Editor:

Will you please announce to your readers that the third quarter of the session of the Southern Baptist Theological Seminary will begin Monday, Jan. 29th. We are looking for a number of additions to the student body at that time. It is a good time to enter, and, if he desires, he may graduate at the same time of the year as that at which he entered.

The lectures on the Sunday School Board Foundation will be given during the present session by Rev. Rufus W. Weaver, Th. D., of Nashville, Tenn. The general subject of the lectures is "The Religious Development of the Child." The special topics are: 1. "The Rights of the Child." 2. "The Psychology of the Child." 3. "The Conversion of the Child." 4. "The Education of the Child." 5. The Religion of the Child."

The dates of these lectures are as follows: Feb. 26, 27, 28, 29 and March 1. It will be noticed that a change has been made in the dates of these lectures. It was announced to the student body a short time ago that the dates would be Jan. 29 to Feb. 2nd, inclusive. In view of a Sunday School Institute to be held in Louisville at the end of February it was decided to change the dates as above for the lectures in this Seminary.

E. Y. Mullins,
President.

Hinton-McKenzie.

In the home of Mr. and Mrs. R. D. McKenzie, of this city, last Thursday morning at 8 o'clock, their daughter, Miss Mae, became the bride of Mr. A. E. Hinton, the writer officiating.

May the Lord richly bless this promising couple is my prayer.

W. E. Farr,

Columbia, Miss., Dec 29, 1911

Make the garden large enough to afford plenty of vegetables for the family and some to sell. Now is the best time to enlarge the garden. Now is also the best time to thoroughly prepare the garden. Make hot beds right now and have everything ready when the time comes to put the seed out.

WOMAN'S WORK.

MRS. T. J. BAILEY, Editor, Jackson, Mississippi.
(Direct all communications for this Department to Mrs. T. J. Bailey)

Woman's Central Committee:

MRS. J. A. HACKETT, Meridian........President of Central Committee
MRS. W. R. WOODS, Meridian,........Secretary of Central Committee
MRS. W. S. SMITH, Meridian,........President of Sunbeam work
MRS. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union

Officers of Annual Meeting:

MRS. W. A. McCOMB, Clinton........President
MRS. A. J. AVEN, Clinton........Vice-President
MRS. GEO. W. RILEY, Jackson........Recording Secretary

"The Best We Have."

"Christ claims the best. He in
the far off ages
Once claimed the firstlings of the
flock, the finest of the wheat.
And still He asks His own with
gentlest pleading
To lay their highest hopes and
brightest talents at His feet.
He'll not forget the feeblest ser-
vice, humblest love;
He only asks that of our store
we give to Him—
The best we have!

Christ gives the best. He takes
the hearts we offer
And fills them with His glorious
beauty, joy and peace.
And in His service, as we're
growing stronger,
The calls to grand achievements
still increase.
The richest gifts for us on earth,
or in the heaven above.
Are hid in Christ. In Jesus we
receive
The best we have.

And is our best too much? O,
friends, let us remember
How once our Lord poured out
His soul for us,
And in the prime of His myster-
ious manhood
Gave up His precious life upon
the Cross!
The love of lords, by whom the
worlds were made,
Through bitter grief and tears
gave us—
The best He had!

—Mission Messenger.

We notice in the Mississippi Baptist that Mrs. T. E. Waldrup, the corresponding secretary of the General Association becomes editor of the Woman's Page of that paper. We bid her God-speed in her work, and bespeak for her the sympathy, prayers, and hearty co-operation of the women of that body.

The Mission Messenger, published monthly by the Woman's Baptist Missionary Union of Georgia, bids fair to surpass itself for 1912. The January number is interesting from the beginning to the end.

The Central Committee of the Woman's Missionary Union in Mississippi is in session in this city, and we hope to give our readers some items of information about our work in our next issue, as we cannot get them for this issue, the committee being in session as we go to press.

The ladies started a movement at Gulfport for collecting in their churches certain articles always needed at our Baptist Hospital. The work has already begun. Several Societies have sent in boxes of sheets, towels, pillow cases napkins, blankets, etc. They are the following: Greenwood, Ellisville, Gulfport, Silver Creek, Terry, Lumberton, Laurel, Centerville, and Immanuel church, of Hattiesburg. These articles have come in in good time, as some of the old linen is much the worse for 2 years use. See that sheets are 3 yards long and pillow cases 22x33 inches. Will not other Ladies' Aid Societies join in this good work? Send all packages to Miss Sallie Stamps, Baptist Hospital, Jackson, Miss.

Training and the Training School.

That the Woman's Missionary Training School offers opportunities to others besides those who are to go as missionaries under the Home and Foreign Boards has perhaps not been sufficiently emphasized. It may be well to call the attention of churches, societies, and all interested individuals to the fact that at this school in Louisville, training may be obtained for any form of Christian service.

This is the day of trained workers. The time has passed when just anybody generous enough to offer her services might thankfully be accepted as Sunday School teacher, or when the position of church visitor, or pastor's assistant would be given to some needy member solely for the reason that the few dollars the church might be willing to pay for such service would come in handy for the recipient. The time is passing even when the young woman who has given her heart to one whose life is dedicated to the ministry will go lightly to the altar without seriously wishing to gain some special fitness for the responsibility of the position she inevitably assumes as pastor's wife. We are waking up to the fact that of all occupations in the world there is none where skilled labor is more needed than in the vineyard of our Lord. The Training School at Louisville has been established to meet this need. Realizing that the field is the world, the course of instruction aims to take into consideration every small portion of that field, and to be helpful to the worker in her home church, Sunday School, or community, as well as to those who extend their work into the city slums, among the foreign population on the frontier, and to others who may go to the uttermost parts of the earth. A brief glance at the varied activities of the students who have gone out from this school during the four years of its existence will illustrate this point. Of course, many of them, as is desirable, are at work under appointment of the foreign and Home Mission Boards—some are doing acceptable service in their own State work; others are Sunday School teachers, pastors' assistants, Sunbeam leaders, kindergartners, teachers, in mountain schools and mill villages, and some as pastors' wives are efficient colaborers with their husbands in manifold ways.

There are many young women sincerely desirous of doing Christian work who do not feel called to go as missionaries, and cannot take a two or three years' course of training, perhaps not even the whole of one year. It would be entirely practicable and very helpful to these to spend a few months or even a shorter time at the school. A noble girl from a Christian family prominent in one of our Southern churches was here last year for only six weeks, and she writes back that those weeks have been of incalculable value to her. She timed her brief stay to include the mid-winter lectures of the Seminary, which was a wise thing to do. If one could spend the three months of December, January and February, a very helpful course indeed could be arranged for that time. Indeed, there is no month of the whole term that could not be spent with advantage at the Training School by any intelligent girl really desirous of being better fitted for service. Of course, the longer the stay, the greater the advantage. If the time must be necessarily limited to a month or two, it might be well not to include the first month or the last.

As I write this article, the Christmas spirit is abroad, for the season of gifts is at hand. And I am wondering if the Baptist women of the South really know how great a gift they have made to the cause of Christianity throughout the world in the establishment and maintenance of this Training School. If we know, happy are we if we do the things that are needed to perfect the gift by making it increasingly useful in the work whereunto it has been called. I know of no greater service the churches and societies can render the school, and in so doing serve themselves, than by seeing to it that the very best material possible and plenty of it be given the School to work upon. In other words, send the young women, the bright, strong, capable, earnest girls that abound in our Southern churches to take advantage of the marvelous opportunities offered here. Whether they can come for the full course or only a limited time, let us have the students crowding our halls, forcing us to enlarge, that we may in ever increasing measure be able to meet the demand for trained workers in the fields already white unto harvest

Mrs. C. S. Gardner.

Stonewall, Miss., Jan. 1, '12

Dear Sisters of the Pearl River Association:

It was not my intention to run away from you without letting you know about it, but I got ready to leave on such short notice, and there was so much to be done that I did not find time to write each society and express my regrets at having to leave them so soon. The work to which we are called had been without a pastor since July, this being the case, the brethren seriously insisted that we get on our new field at the earliest possible date. So far, I have had little time at my own disposal since I came here. I have been busy straightening my house and getting my children in school, meeting our new brethren and sisters and friends, going to Sunday School, church prayer meeting, etc. I found the people

(Continued on page 14)

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NEWS IN THE CIRCLE
Martin Ball.

The church at Booneville has called Rev. Jno. Buchanan for full time. He has resigned the Rienzi church to enter the work at Booneville. Rienzi has called Pastor Nafe of the Second Church of Corinth.

Pastor R. W. Bryant leaves Leakesville and accepts a call to Union. He will give half time to Union and preach to churches near by the other half. Rev. E. J. Hill has been serving Union.

Pastor G. S. Jenkins will remain at Louisville. The church and people of the town were so anxious for him to remain he cannot get his consent to thwart their wishes. They expressed their joy by voting an increase of salary of $100.00. That is a splendid way to show it.

Rev. Theo. Whitfield, of the First church, McComb, is rejoicing over the kindness shown him by his congregation. Saturday before Christmas they sent him a large turkey, a carving set, a hundred-piece dinner set, and two glass bowls. Pastor Whitfield says that everything was self-explanatory.

Pastor H. C. Joyner has been wonderfully successful at Wiggins and Bond. His churches show their appreciation. Bond overpaid by nearly $45.00 and presented him with a handsome gold watch as a token of love How that does make a pastor's heart swell! Brother Joyner preaches also at Big Level, seven miles from Wiggins.

Rev. J. H. Newton has resigned the Second church, Columbus. The resignation will take effect on February 1. His future plans are not revealed.

We have been so kindly remembered during the holidays that it makes us resolved to show by hard work our appreciation. The church at Winona was very kind to remember the pastor. Then several readers of "News in the Circle" did not forget us.

If there is a church or association in the State of Mississippi ruled by a Board of Convention, will such church or association make the fact known through The Record or some other way? One paper is constantly referring to churches and associations submitting to Board or Convention rule. Can't every church do as it pleases? What is a demagogue

It would be a calamity for Rev. W. E. Fendley, of the Forty-first avenue church, Meridian, to leave the State. There are two churches in another state trying to get him. Some of our pastorless churches write him. He is a strong man, fine preacher, good pastor and supported by a most excellent wife.

Pastor Harry Leland Martin resigned at Hollandale last Sunday, the resignation to take effect on February 15th, when he will begin work as pastor at Indianola. His work at Hollandale has been eminently successful.

The Baptist Collegiate Institute at Newton, Ala., was destroyed by fire January 2. Loss was $30,000.00. This is one of the largest schools in the State, there being two hundred and seventy-five boarding pupils in attendance. It is not stated whether there was any insurance. The fire was caused by the explosion of a stove in one of the music rooms.

Dedication services of the new church building at Indianola begins this week. There will be speeches from ex-pastor P. I. Lipsey, J. R. Hughes, E. T. Moberly, W. A. Lusk, R. M. Boone, and others. The building complete cost $20,000.00. All paid for!

Home Board evangelist W. L. Walker and singer will begin a meeting with the Indianola church next Sunday, the meeting to continue two or three weeks.

Rev. J. B. Quin has just closed eleven years of work at Prentiss, Miss. The showing is very fine. He has been pastor of thirteen churches—eight country and five town. He has baptized 430 people, married 93 couples and buried 102, in connection with his work.

Editor R. M. Boone has sold the Baptist Chronicle, of Louisiana. It is not stated what he will do. We extend an invitation to come back to Mississippi We have several good fields needing a man.

Dr. J. B. Gambrell states that he has more invitations to hold meetings than he could fill in a year.

State Evangelist J. T. Riddick of N. C., has been called to the Second church, Durham, N. C. He is said to be a strong preacher and a fine worker.

Ask Your Doctor
You could not please us better than to ask your doctor about Ayer's Cherry Pectoral for coughs, colds, croup, bronchitis. Thousands of families always keep it in the house. The approval of their physician and the experience of many years have given them great confidence in this cough medicine.
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Dread of an Operation.

N. Manchester, Ind.—Mrs. Eva Bashore, of this place, says: "I suffered female misery of every description. Two doctors attended me, and advised an operation. I lost weight until I weighed only ninety pounds. I dreaded an operation, and, instead, began to take Cardui. In a short time, I gained 25 pounds, and feel as well as I ever did. Cardui, I am sure, saved my life." Cardui is today used in thousands of homes, where it relieves pain and brings back strength and ambition. It is a woman's medicine, for women's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.

Rev. L. B. Warren, who recently went from the First church, Owensboro, Ky., to the Second church, Richmond, Va., has been forced to resign on account of serious trouble with his eyes. He is one of our strongest men. Let us hope that he may soon recover his eyesight.

Editorial Secretary, V. I. Masters, of the Home Board, was the principle speaker at the monthly missionary meeting in the Seminary at Louisville, Ky., in this month.

Dr. Carter Helen Jones of Oklahoma City, will preach the dedication sermon of the Indianola church, January 14th.

Pastor Jas. B Leavell says he leaves Indianola for Gulfport at the unmistakable call of God, not in obedience to the general rule that a pastor must change fields when he builds a new house. The ties between pastor and people are the sweetest and closest. He goes to Gulfport.

The West Plain Beach church, Florida, has called Rev. T. P. Gates of Covington, Ky. He has accepted and begins work at once.

Rev. C. F. Anderson has resigned at O'Brien, Fla. It is not stated where he will go. The Baptist Witness expresses a hope that he will not leave the State.

The First church, Jacksonville, Fla., has a "Busy Men's Bible Class." Pastor W. A. Hobson is the teacher. This class is said to be the strongest working organization in the church and Sunday School. It is composed of active business men, members of the congregation.

Pastor W. T. Huntley has resigned at Batesburg, S. C., and accepted the work at Beaufort as supply for three months, with a view of taking the pastorate if mutually agreeable.

The First church, Hot Springs Ark., Rev. C. F. J. Tate, pastor, has begun work on the new building. The building is to cost $75,000. The lot cost $21,000. It is centrally located.

Rev. Wilson Woodcock has resigned the pastorate of the Calvary church, Nashville, Tenn. He has accepted the call to Gallatin, Tenn.

The Baptist World announces that the articles on "Baptist Beliefs," which have been appearing in that paper for sometime from the pen of Dr. E. Y. Mullins, will be issued in book form The articles will be amplified and some of them illustrated.

The speakers on Founders' Day in the Seminary at Louisville, Ky. are Drs. Carter Helm Jones, of Oklahoma City, and H. W. Battle of Charlottsville, Va. January 11 is the day for the celebration.

The Baptist World states that at the University of Chicago this year a negro woman received the degree of Bachelor of Philosophy! What next?

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THE KING AND HIS KINGDOM.
Miss M. M. Lackey.

Lesson 2. Jan. 14.

Luke 1:57-75.

"God's Gift of a Herald for the Unspeakable Gift of His Son."

Golden Text: "Blessed be the Lord, the God of Israel; for He hath visited and wrought redemption for His people."—Luke 1:68.

At the close of his week of service in the temple, Zacharias returned to his home. He was filled with his vision of the temple, and the message of the angel, but he was still dumb and could not speak of the wonder. The baby that had been promised came in due time, an dall the neighbors and kinfolks came to rejoice with Zacharias and Elizabeth. On the eighth day the baby was to be named. Note the wonder of his friends when he was called John by his parents instead of Zacharias for his father. Note, too, how Zacharias' tongue was loosed and how he broke forth in praise and thanksgiving. He must have had some wonderful thoughts during these months of silence. We have no means of identifying the birth place of John, except that it was in one of the country villages in southern Judea. The time was 5 B. C.

Let us note today something in regard to Luke, who wrote this Gospel. We have no knowledge of the time or place of his birth, nor of the time when he became a Christian. It is certain that he was a Gentile and a physician. He was an assistant and companion of Paul. He was the author of the third gospel and the book of Acts. He is the only one of the Gentile race, except Job, who has a place among the inspired authors of the Book. His name is mentioned but three times in the New Testament and each time in connection with Paul. (Col. 4:14; Philemon 24:2; Tim. 4:11) He was probably Paul's unfailing companion to the end. To him we are indebted for the greater part of what we know of Paul's missionary activities. Some one has suggested that he was perhaps his physician as well as companion, and that had the thorn been taken from the flesh, Paul would have lost the companionship of the good man and congenial friend who stood by him on all occasions. Study the life of Luke as your study these lessons.

Where was John born?

Who were his parents?

Who beside his parents were interested in his birth?

What three reasons were there for a special interest in this baby?

How long was his father dumb

How did Elizabeth know that the babe was to be named John?

Was Elizabeth's faith a little surer than her husband's?

What effect did Zacharias' regaining his speech have on the people?

What did they think concerning the baby?

Repeat the song of Zacharias.

What is the main thought in it?

What place does his child hold in it?

How does he show his own selflessness?

How forgetfulness?

SEEK FURTHER ANSWERS.

How far have parents a right to determine the career of a child?

What should be the chief desire of every parent for his child?

How soon ought we to begin to think about our special life work?

Has each one of us a special work, as John had? (Every one!)

Have you found your work

Are you getting ready for it?

Is it better for one to grow up among people "in the desert?" Why?

How can a child be taught to meet the temptations of this day?

Does God have favorites in His Kingdom?

Why does He call some (like Mary and Elizabeth) to high places and others to lowly places and little honor?

Does God always fulfill His promises?

Could Not Write.

Versailles, Ky.—Mrs. Elisha Green, of this place says: "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving tonic remedy, for women. In the past 50 years it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children 50c.

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(Continued from page 11)

of Stonewall very social indeed, and they have impressed me as a religious people. In spite of the very strong ties of the Columbia and Pearl River Association people, I find myself feeling very much at home already. A great work is being done for the Master's cause in this place but there remains a much greater one to be done yet.

How much I miss my very dear old friends there only God and myself can know. I did but little for you, but I love the work. I trust you already have a vice-president. May God's rich blessings rest upon the Pearl River Association in her work for this year. Will you not pray for us in our work here? Ask God to use us for His glory. I do so much thank all the societies who have so nobly helped me in the work and ask any who have been negligent in the past to come boldly to the aid of your new vice-president.

Mrs. G. H. Suttle.

Measuring Straw in Stack.

This is the time of the year when farmers are buying and selling straw, hay, and other roughage in the stack. The question of how to measure these materials in the stack has arisen many times. It is practically impossible to give any definite, cut-and-dried rule for such measurement as a great deal depends on the nature of the feed and the length of time it has been stacked.

Ordinarily, the practice is to multiply the length by the width by the average height of the stack and divide this result by 500. This rule applies to measurement of straw. At the best, this is only an approximation of the correct amount for it is just as impossible to measure straw with any degree of exactness as it is to estimate the number of bushels of grain by measurement rather than by weighing.

Many farmers estimate that 350 cubic feet of hay is equivalent to a ton by weight. This depends on the kind of hay and whether it has had sufficient time to become thoroughly settled—if newly stacked, it would take 400 or 500 cubic feet to equal a ton.

With so many different rules in use in various sections of the country and the many diverse opinions on the subject, it would be wise before closing a deal to have an agreement as to what method of measurement will be used. This will avoid subsequent disagreements. It might be well to remember, also, in this connection, that with hay and straw, as with various kinds of grain, the cubic amount which is equivalent to a ton or bushel gradually decreases as the season advances.

Manure Spreaders and Their Value.

By E. L. Barker, of I. H. C. Service Bureau.

The greatest business opportunity of the age is offered to you. Manure spreaders are just beginning to be appreciated. Spreader sale today compare favorably with those of the binder twenty-five years ago. Ten years hence there will be as many spreaders in use as there are binders. Like the washboard, a spreader will be found on every farm.

This is not surprising when we consider what is being done to stimulate the desire for better machines, and to increase farm profits. Farmers are reading. They are seeking knowledge. They discovered long ago that European farmers were making farms that had been cropped for centuries yield twice as much as American farms that have been under cultivation for less than fifty years.

At the same time the labor problem is the limiting factor. This problem is being solved by the use of labor-saving machines. Among the newer machines the spreader easily leads. It has reduced the labor connected with the handling of manure fifty per cent. On farms where one hundred loads of manure are produced annually, five days can be saved by using a machine to do the spreading. Where it formerly took from twenty-five to forty minutes to spread a load of manure with a fork, the same work is now being done with a machine in from three to five minutes. On many farms where an extra man was hired to spread manure, the

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet Write him immediately.

spreader is taking his place, saving his wages and his board. The saving in wages more than pays the interest on the money invested in the spreader.

In this connection there is another item which must be considered—an item which is far more important. It is the conservation of manure. At the present time there is no more urgent need. The soil is crying for food; the world for cotton and wheat; but how is more cotton and how is more wheat going to be raised when the soil won't grow a larger crop? That's just the point. It's absurd to say more cotton or more wheat cannot be produced. They can be produced. Larger crops must be grown. In some of our Southern States less than two hundred pounds of cotton lint is produced on an acre. Formerly, this same soil yielded a thousand pounds. Why this decrease? Nature answers—soil robbing. How can a man expect soil to produce a crop without manure any more than he can expect his horse to live without eating That's just the rub. He doesn't. He has awakened. Experiment station bulletins have fallen into his hands. They have been read carefully, and as a re-

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

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sult, farmers know a ton of cotton seed is worth approximately $10.92 for fertilizing purposes; that it would take $10.92 to replace the manurial elements contained in the seed; that in every two tons of cotton stalks, $19.38 worth of fertilizing value is found These figures do not take into consideration the value of the humus or vegetable matter contained in this form of manure To say the least, it amounts to far more than the average man thinks it does. In many instances, it is the essential factor in the building up of the soil. Especially in the Southern States, where cotton stalks have been burned from year to year and where humus is especially lacking, farmers generally, appreciate the value of cotton seed for manurial purposes It, as well as barnyard manure, is in many cases, mixed with rock phosphate and used to increase the fertility of the soil.

Few farmers however, like the idea of spreading a load of manure with a fork. It is doubly disagreeable when the wasteful ness of the practice is realized The mind of the general farm fraternity is in a general unsettled state. A better method of handling manure is demanded. This demand is being met by the manure spreader.

Pension System for Widows a Success.

Kansas City's plan of pensioning widows is attracting wide attention. Requests for information come to the officers of the juvenile court every day from cities of the United States and Canada. There are more than 40 widows on the pension roll and the plan is working satisfactorily.

It was found soon after the establishment of the juvenile court that many children were kept from school to work, the money they earned being the sole support of the family. This was particularly the case where widows with several children were unable to work because of the necessity for the remaining at home to care for the small children.

At the suggestion of Judge McCune, then presiding over the juvenile court, philanthropic persons formed a voluntary association, and boys of school age compelled to work were paid a certain amount of money, according to the needs of the family, in place of the money they were earning on condition that they attended school regularly.

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and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Any one can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay agent $14.00 and freight, and you become the possessor of the best range in the world for the money. This range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface 30x34 ins. Guaranteed to reach you in perfect order. Shipping weight 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

WM. G. WILLARD Agents Wanted
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Many sensitive women hesitated to accept this form of charity, and at first there were few applications for such pensions. Last winter, however, a law was passed by the legislature providing that the county clerk establish a pension bureau, the pensions to be paid from county funds in such amount as the juvenile court found necessary.

The law provides that a widow may be paid not to exceed $10 a month for one child to enable that child to attend school; if she has more than one child, not to exceed $5 per month for each additional child. The yearly expenditure must not exceed $12,000. The idea of the law is to keep the family together under home influence.

Each applicant must answer questions prepared by the juvenile court. The list is made out in the form of a petition to the court and is considered at a formal hearing, after a full investigation by a probation officer.

To be eligible to a pension, a woman must have been a resident of the county two years. The pension system is costing the county about $500 a month.

PRIMO HIGH GRADE FERTILIZERS

Will help you double your yield per acre of Cotton, Corn, Cane, Rice and Vegetables. A special combination of plant foods for each kind of crop. Don't take chances with carelessly prepared fertilizers, but insist upon having

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J. T. Kimbro, Merchant, Arlington, Ala., writes: "I used both your Cotton and Corn Guano and High-grade Phosphate this season with good results, and not a single complaint from my customers."

L. D. Morgan, Tangitahoa, La., writes: "Will use no other as long as I can get it (PRIMO). I heartily recommend it to all farmers."

We invite merchants and farmers to write us for descriptive booklets giving analyses and valuable information.

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Vacancies at Blue Mountain

Most of the time for several years all our places in Blue Mountain College have been occupied and applicants have had to await vacancies. However, at times that we could have received them, some girls who preferred our school have gone elsewhere upon the supposition that they could not get places here. We have just opened some new rooms and have places for more boarding pupils than ever before, and every place was engaged and held by cash deposit before our session opened. Yet, in a large school like ours, a girl drops out occasionally, and we will be able to receive many new pupils as the session advances. Therefore, girls who prefer our school to others should never arrange to go elsewhere until they have conferred with us direct about the question of room here. At this writing, we have a few vacancies.

If interested in this session or a future session, write for catalogue.

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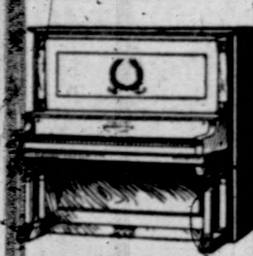

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The Pastor's Wife.

The concensus of opinion is that this woman is to be the co-laborer with her husband in his ministerial duties. Now whether or not God requires this of her I do not know—man assuredly does. There is not much in the Bible concerning her, but there is many and many a thing in the mind of man, as to what she must be and what she must do, and what she must not be and what she must not do. Man has spoken—the edict has gone forth. It is this, "This woman shall be an important factor in this latter-day plan of church work."

Many a question has become a fixed part, beyond all peradventure of doubt, simply because man said it should, and this is one of the questions that public opinion has settled to its own way of thinking. Right or wrong the idea prevails, and she is a wise woman who accepts the situation, as soon as she accepts the preacher. She is going to have to wear the yoke sooner or later and the earlier she puts it on, the more comfortably she will wear it.

In a certain sense all Christian women take their share of the responsibility that rests upon them in performing their part of the work of their respective churches, but the pastor's wife must do more. "Her position calls for active aggressive leadership in all church matters that come to the feminine portion of the membership," so says man.

In my youth as one of the above I resented the oncoming tide. I boiled in rebellion because I considered the demands and requirements made of me as unjust and unfair, for it seemed to me that I was already bearing the burdens belonging to the mother, the housekeeper, the seamstress, the cook, the maid, etc., ad infinetum. It seemed to me that my time was well occupied. I argued that the wives of men of other professions took no active part in the various affairs belonging to their legal lords, and why should I be part and parcel of every detail of the work of the man, who sat opposite me at the table.

These belligerent thoughts kept my fighting blood at fever heat. I never said much as to how I felt about all this, but what I thought on the subject is voluminous. I trust that the Recording Angel did not write all this down against me.

Time and growth in grace work wonderful changes, and all this time the Heavenly Father was leading me step by step into the light of new things for me. By degrees I came under this benign influence, and by degrees wisdom and common sense took up their abode in my being. I became a traitor to my youthful doctrines, and discovered that I was not only wearing the yoke, that belonged to the pastor's wife, but wearing it proudly and gladly, and today I would permit no one save my Master, to remove the yoke that man says I must wear.

I have watched the growth of the idea of the leadership of the pastor's wife with much interest, but I have never fully understood its popularity until the meeting of the great Baptist host in Gulfport. There were many preachers who contemplate changing their fields and in consequence many questions concerning them and you may be assured that "Mrs. Pastor" was in the running and some times neck and neck with her husband. I heard much of like comment, and about a decade ago I would have at once declared war. Not so now. I listened and smiled and thought it was all right for her to be discussed, for was she not a co-laborer with the preacher?

I believe that about nine-tenths of us are endeavoring to live up to the requirements of public sentiment, and if when we get to our Heavenly Home we learn that man, and not God, did really make all the laws for us, why even then I think we will be glad that we tried our very best to observe them.

We are stepping right along in harness. Some of us walking trusting our Savior to keep us from making too many mistakes and from becoming too weary.

Some of us have come to the conclusion that if we must work double that we had rather be harnessed up with Mississippi Baptist preachers than any other yoke fellows we know, they are a great lot. God bless them every one, and every Mrs. Pastor in our land.

A Mrs. Pastor.

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Grafted to paper-shell variety, were carefully grown by us for our own planting, but on account of not getting land ready for this this season, we offer them for sale.

Other Nurseries are already cleaned upon Pecan Trees, although the season lasts until March. Ours is now the only complete stock in the whole country.

Grafted trees begin bearing in a few years and continue for generations. Nothing increases the value of a Southern farm like a Pecan Orchard, which in a few years is worth $1,000 per acre.

Every land owner should plant at least a few pecans. They are the surest, safest and most profitable investment. Ten acres means a fortune laid by for old age.

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